

COPIES
Of Two
PAPERS

Written by the Late
King Charles II.

TOGETHER

• With a Copy of a Paper written by the
late Duchess of York.

Published by his Majesties Command.



L O N D O N,
Printed by *H. Hills*, Printer to the King's Most
Excellent Majesty for His Household and
Chappel. 1686.

COPYES
OF THE
PAPERS

Written by the Late

King Charles II.

TOGETHER

With a Copy of a Paper written by the
Two Dukes of York

in relation to the English Revolution



Printed by J. K. N. D. O. W.
in the Strand to the Right Hon.
the Lords of the Treasury

The First Paper.

THE Discourse we had the other Day, I hope satisfied you in the main, that *Christ* can have but one Church here upon Earth; and I believe that it is as visible as that the Scripture is in Print, That none can be that Church, but that which is call'd the *Roman-Catholick Church*. I think you need not trouble your self with entering into that Ocean of particular Disputes, when the main, and in truth, the only Question is, Where that Church is, which we profess to believe in the two Creeds? We declare there to believe *One Catholick and Apostolick Church*; and it is not left to every phantastical Man's Head to believe as he pleases, but to the Church, to whom *Christ* left the Power upon Earth to Govern in Matters of Faith, who made these Creeds for our Directions. It were a very irrational thing to make Laws for a Country, and leave it

to the Inhabitants to be the Interpreters and Judges of those Laws : For then every Man will be his own Judge, and by consequence no such thing as either Right or Wrong. Can we therefore suppose that God Almighty would leave us at those Uncertainties, as to give us a Rule to go by, and leave every Man to be his own Judge ? I do ask any ingenuous Man, Whether it be not the same thing to follow our own Phancy, or to Interpret the Scripture by it ? I would have any Man shew me, where the Power of Deciding Matters of Faith is given to every particular Man. *Christ* left his Power to his Church even *to forgive sins in Heaven*, and left his Spirit with them, which they Exercis'd after his Resurrection : First by his Apostles in their Creed, and many Years after by the Council at *Nice*, where that Creed was made that is call'd by that Name, and by the Power which they had receiv'd from *Christ*, they were the Judges even of the Scripture it self many Years after the Apostles, which Books were Canonical, and which were not. And if they had this Power then, I desire to know how they came to lose it, and by what Authority
Men

Men separate themselves from that Church?
 The only Pretence I ever heard of, was, be-
 cause the Church has fail'd in wresting and
 Interpreting the Scripture contrary to the
 true Sense and Meaning of it ; and that
 they have Impos'd Articles of Faith upon
 us, which are not to be warranted by Gods
 Word : I do desire to know who is to be
 Judge of that, whether the whole Church,
 the Succession whereof has continu'd to
 this Day without Interruption, or particu-
 lar Men who have rais'd Schisms for their
 own Advantage ?

*This is a true Copy of a Paper I found in
 the late King my Brother's Strong Box,
 written in His own Hand.*

JAMES R.

The

The Second Paper.

IT is a sad thing to consider what a world of Heresies are crept into this Nation. Every Man thinks himself as competent a Judge of the Scriptures as the very Apostles themselves; and 'tis no wonder that it should be so, since that part of the Nation which looks most like a Church, dares not bring the true Arguments against the other Sects, for fear they should be turn'd against themselves, and confuted by their own Arguments. The Church of *England* (as 'tis call'd) would fain have it thought, that they are the Judges in Matters Spiritual, and yet dare not say positively that there is no Appeal from them: for either they must say that they are Infallible, (which they cannot pretend to) or confess, that what they Decide in Matters of Conscience, is no further to be follow'd, than it agrees with every Man's private Judgment. If *Christ* did leave
a Church

a Church here upon Earth, and we were all once of that Church, how, and by what Authority, did we separate from that Church? If the Power of Interpreting of Scripture be in every Man's Brain, what need have we of a Church or Church-men? To what purpose then did our Saviour, after he had given his Apostles Power to *Bind and Loose in Heaven and Earth*, add to it, *that he would be with them even to the end of the World*? These words were not spoken Parabolically, or by way of Figure. *Christ* was then ascending into his Glory, and left his Power with his Church *even to the End of the World*. We have had these hundred Years past, the sad Effects of denying to the Church that Power in Matters Spiritual, without an Appeal. What Country can subsist in Peace or Quiet, where there is not a Supream Judge from whence there can be no Appeal? Can there be any Justice done where the Offenders are their own Judges, and equal Interpreters of the Law, with those that are appointed to administer Justice? This is our Case here in *England* in Matters Spiritual: for the *Protestants* are
not

not of the Church of *England*, as 'tis the true Church from whence there can be no Appeal ; but because the Discipline of that Church is conformable at that present to their Fancies, which as soon as it shall contradict or vary from, they are ready to embrace or joyn with the next Congregation of People, whose Discipline and Worship agrees with their Opinion at that time ; so that according to this Doctrine there is no other Church, nor Interpreter of Scripture but that which lies in every Man's giddy Brain. I desire to know therefore of every serious Considerer of these Things, whether the great Work our Salvation ought to depend upon such a Sandy Foundation as this ? Did Christ ever say to the Civil Magistrate (much less to the People,) *That he would be with them to the End of the World ?* Or, did he give them the Power to forgive Sins ? St. Paul tells the *Corinthians*, *Ye are God's Husbandry, ye are God's Building ; We are Labourers with God.* This shews who are the *Labourers*, and who are the *Husbandry* and *Building* : And in this whole Chapter and in the preceding one,
St. Paul

St. Paul takes great pains to set forth that they, the Clergy, have the Spirit of God, without which no man searcheth the deep things of God; and he concludeth the Chapter with this Verse, *For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ.* Now if we do but consider in humane Probability and Reason, the Powers Christ leaves to his Church in the Gospel, and St. Paul explains so distinctly afterwards, we cannot think that our Saviour said all these things to no purpose. And pray consider on the other side, that those who resist the Truth, and will not submit to his Church, draw their Arguments from Implications, and far-fetch'd Interpretations, at the same time that they deny plain and positive Words; which is so great a Disingenuity, that 'tis not almost to be thought that they can believe themselves. Is there any other Foundation of the *Protestant Church*, but that if the Civil Magistrate please, he may call such of the Clergy as he thinks fit for his turn at that time; and turn the Church either to *Presbytery*, *Independency*, or indeed

what he pleases? This was the way of our pretended *Reformation* here in *England*; and by the same Rule and Authority it may be altered into as many more Shapes and Forms as there are Fancies in Mens Heads.

This is a true Copy of a Paper written by the late King my Brother in His own Hand, which I found in his Closet.

JAMES R.

IT is so reasonable to expect, that a Person always Bred up in the Church of *England*, and as well Instructed in the Doctrine of it, as the best Divines, and her Capacity could make her, should be liable to many Censures, for leaving That, and making her self a Member of the *Roman-Catholick Church*, to which, I confess, I was one of the greatest Enemies it ever had ; That I choose rather to endeavour to satisfie my Friends, by reading this Paper, than to have the trouble to answer all the Questions that may daily be asked me.

And First, I do protest in the Presence of Almighty God, That no Person, Man or Woman, Directly nor Indirectly, ever said any thing to me (since I came into *England*) or us'd the least Endeavour to make me change my Religion : It is a Blessing I wholly owe to Almighty God, and I hope the hearing of a Prayer I daily made him, ever since I was in *France* and

Flanders; Where seeing much of the Devotion of the *Catholicks* (tho' I had very little my self) I made it my continual Request to Almighty God, That if I were not, I might before I died, be in the true Religion. I did not in the least doubt but that I was so, and never had any manner of Scruple till *November* last; When reading a Book, call'd *The History of the Reformation*, by Doctor *Heylyn*, which I had heard very much commended, and had been told, if ever I had any Doubt in my Religion, that would settle me: Instead of which, I found it the Description of the horriddest Sacrileges in the World; and could find no Reason why we left the Church, but for Three the most Abominable ones that were ever heard of amongst *Christians*: First, *Henry* the Eighth renounces the Pope's Authority, because he would not give him leave to part with his Wife, and Marry another in her life-time. Secondly, *Edward* the Sixth was a Child, and govern'd by his Uncle, who made his Estate out of the Church-Lands. And then Queen *Elizabeth*, who being no Lawful Heirefs to the Crown,

Crown, could have no way to keep it, but by renouncing a Church that could never suffer so Unlawful a thing to be done by one of Her Children. I confess, I cannot think the Holy Ghost could ever be in such Counsels. And it is very strange, that if the Bishops had no Design, but (as they say) therestoring us to the Doctrine of the Primitive Church, they should never think upon it till *Henry the Eighth* made the Breach upon so Unlawful a Pretence. These Scruples being rais'd, I begun to consider of the Difference between the *Catholics* and Us, and Examined them as well as I could by the Holy Scripture; which tho' I do not pretend to be able to understand, yet there are some things I found so easie, that I cannot but wonder I had been so long without finding them out: As *the Real Presence in the Blessed Sacrament, the Infallibility of the Church, Confession, and Praying for the Dead.* After this, I spoke Sheldon A.B. of Cant. Blandford B. of Worcest. severally to Two of the best Bishops we have in *England*, who both told me, there were many things in the *Roman Church*, which (it were very much to be wish'd) we had

Blandford B.
of Worcest.

had kept ; As *Confession*, which was, no doubt, Commanded by God ; That *Praying for the Dead* was one of the Ancient things in *Christianity* : That for their parts, they did it daily, tho' they would not own it. And afterwards, pressing one of them very much upon the other Points, he told me, That if he had been bred a *Catholick*, he would not change his Religion ; but, that being of another Church, wherein, he was sure, were all things necessary to Salvation, he thought it very ill to give that Scandal, as to leave that Church, wherein he had receiv'd his Baptism.

All these Discourses did but add more to the Desire I had to be a *Catholick*, and gave me the most terrible Agonies in the world, within my self. For all this, fearing to be rash in a Matter of that Weight, I did all I could to satisfy my self ; made it my daily Prayer to God to settle me in the Right, and so went on *Christmas-day* to receive in the King's Chappel ; after which, I was more troubled than ever, and could never be in quiet till I had told my Desire to a *Catholick* ; who brought a Priest to me,
and

and that was the First I ever did Converſe with, upon my Word. The more I ſpoke to him, the more I was Confirm'd in my Deſign; and as it is impoſſible for me to doubt of the Words of our Bleſſed Saviour, who ſays, the Holy Sacrament is His Body and Blood; ſo I cannot believe, that He who is the Author of all Truth, and who has promis'd *to be with his Church to the End of the World*, would permit them to give that Holy Myſtery to the Laity but in one Kind, if it were not Lawful ſo to do.

I am not able, or if I were, would I enter into Diſputes with any Body; I only in ſhort ſay this for the changing of my Religion, which I take God to Witneſs I would never have done, if I had thought it poſſible to Save my Soul otherwiſe. I think I need not ſay it is any Intereſt in this World leads me to it; it will be plain enough to every body, that I muſt loſe all the Friends and Credit I have here, by it; and have very well weigh'd which I could beſt part with, my ſhare in this World, or the next: I thank God, I found no difficulty in the Choice.

My

My only Prayer is, That the poor *Carib-
licks* of this Nation may not suffer for my
being of their Religion; That God would
but give me Patience to bear them, and
then send me any Afflictions in this World;
so I may enjoy a Blessed Eternity here-
after.

St. James's Aug.

20. 1670.

F I N I S.